

The

# Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Published Since 1877

## The Green Grass Moon — I Corinthians 15:3-5

**Note:** A new Sunday School periodical, *Adult Bible Study: American Indian*, is being published at the Baptist Sunday School Board, to enable American Indians to hear and respond to the gospel through their own culture. Terminology, written and art illustrations, are prepared by and related to Indian people. Of eight writers and two editors, two are Choctaws who live in Mississippi — Lee Bacon and Calvin Isaac. Presented here is an excerpt from the Oct. 2 lesson.

### Lesson for October 2 What is the gospel?

Today, many Indians are still in captivity to the Darkness of the Heart (sin). This darkness hangs over the Indian country. It is greater than the darkest night of the Long Night Moon or the darkest times in Indian and native history. This darkness cannot be taken away by the signing of a treaty, a long and draining night of a peyote meeting, or the painful pulling of the flesh during a Sun Dance. If our sacred prayers and ceremonies cannot take away the darkness of the heart, what can we do and whom can we call on?

During the years of the Ancient People, the Mender of Hearts was

born across the big waters in a land known as Judea. His birth was like the coming of The Green Grass Moon when the singing of young birds fill the sky and the feet of the papoose feel the warmth of the earth. His coming is called the gospel or the good news.

*The Mender of Hearts was sent by the Great Chief Above because he loved . . .*

The Mender of Hearts was sent by the Great Chief Above because He loved the people of the earth whose hearts were covered by darkness. He lived over thirty winters, sharing with His followers the good news that had come in their midst. Some believed, but many did not want to believe in Him. They rose up against Him, making many lies. They placed the Mender of Hearts on dried wood made in the form of a cross. As he died a terrible death, on Him was placed all the darkness of the hearts. It was like grandfather putting all his belongings on his donkey so he could walk tall without any burdens. He died for the darkness of our hearts "in accordance with the scriptures, that he was buried."

The people believed they had

done away with this man; but, after three days with the fading of the morning star and the coming of morning light, the Mender of Hearts arose from the grave. Before He was taken up into the heavens, "He appeared to Cephas, then to the twelve." We know these words to be straight as a new arrow because it was witnessed by many of His followers; and it was spoken by the Great Chief Above.

Through the life of the Mender of Hearts, all the darkness that hangs over Indian country can be overcome. He comes to us, bringing warmth, singing, joy, peace, and love as The Green Grass Moon.

Today, our people have great hope because of the good news of the Great Chief Above. The coming winters in life will not be so dark because the Mender of Hearts shines in our hearts. Even when The Hunger Moon is upon us, we will look into the blackness of the night and know the promises of the Great Chief Above are brighter than the stars. The darkness of the heart has been overcome and salvation is available to our people.

Excerpts from Oct. 2 lesson in *Adult Bible Study: American Indian*, October-November-December 1988. Copyright: The Sunday School Board of the Southern Baptist Convention. All rights reserved.

## New materials speak to Indian culture

NASHVILLE (BP) — The language may be the same, but the word pictures and visual images of a new Sunday School periodical for American Indians present the gospel in a way most readily understood by native Americans.

"We feel the Scriptures speak to American Indians as much as to anyone else, but to reach Indians, we needed to relate materials to that culture," said Russell Begaye, writer for the October-December 1988 quarter.

"Adult Bible Study — American Indian," follows the adult Life and Work Series curriculum and is produced by the special ministries department of the Southern Baptist Sunday School Board.

It is the first Bible study material to be produced from an Indian culture perspective, said Begaye, who is national consultant on Indian affairs for the Southern Baptist Home Mission Board.

"Indians have always taught by using stories which revolve around nature and the environment. Indian languages have always been very pictorial and concrete in nature," said Begaye, a member of the Navajo tribe.

Because of the lack of abstract terms in Indian languages, Begaye said Christian concepts are best understood by American Indians when explained with words and pictures

such as in the Oct. 2 session on "What is the Gospel?"

The art design of the material also attracts Indians, Begaye said, noting, "They see it and immediately know it is for them."

The quarterly is illustrated by Jimmy Anderson, an Indian church developer with the Baptist General Convention of Oklahoma. Anderson is a Creek Indian who has exhibited paintings in Indian art shows throughout the United States and has a painting on exhibit in the Smithsonian Institution in Washington.

Developers of the American Indian periodical hope the new material will help reach Indians from different cultural backgrounds and the 497 tribes in the United States, Begaye said.

A variety of Indian writers will help relate to different tribes and varying situations. Begaye, for instance, grew up on a Navajo reservation and has spent his adult life in metropolitan areas. Writers for other quarters will include urban, rural, and reservation Indians as well, he said.

Currently, 500 Southern Baptist American Indian congregations include 97 tribes in 25 states. Although 210 of those congregations are in Oklahoma, others are scattered throughout the South, East, and North as well as in the Southwest.

By the end of August, 1,600 copies of the first issue of "Adult Bible Study — American Indian" had been sold.

## Volunteers hit Venezuela 'on knees'

By Art Toalston

MARACAIBO, Venezuela (BP) — It wasn't "pill power" that helped 175 Southern Baptist medical volunteers reach some 800 Venezuelans for Christ, the project's organizer pointed out.

"We went with God's power," said Dewey Dunn, a Nashville physician, after returning from the 10-day trip Aug. 1.

It was the largest volunteer medical project ever undertaken by Southern Baptists, said Van Williams, associate director in the Southern Baptist Foreign Mission Board's human needs department. And it was part of the Tennessee Baptist Convention's three-year partnership with the National Baptist Convention of Venezuela.

Nine teams worked in Venezuela's second-largest urban area, Maracaibo, home to 900,000 people. Four teams worked in the Valencia

area, with 600,000 people.

The 13 teams saw 10,000 patients during six days. All their clinics except one were held in Baptist churches. After an interview on a Catholic TV station in Maracaibo, the volunteers accepted an invitation to conduct a half-day clinic in the station's studio.

Some clinics were held in communities with no running water, Dunn said.

A Saturday morning worship service in the Miami airport before their departure for Venezuela kindled a sense of spiritual unity among the volunteers, the physician said. Many of the volunteers began their fellowship around midnight the night before, he added. A storm kept their flight from Atlanta to Miami on the runway for an hour and a half.

"Our posture all along has been to go to Venezuela 'on our knees,' not in

some proud, haughty North American posture," Dunn said. "We went as friends, brothers, and colleagues to share with the Venezuelans."

The volunteers worked with more than 20 Venezuelan doctors and dentists during the week, two of whom made professions of faith in Christ, Dunn noted.

Beyond the clinics, about 20 volunteers representing various medical specialties gave lectures in medical school classes and during hospital rounds in both Maracaibo and Valencia.

The trip was a "small taste of heaven," said dental hygienist Pat Zimmer of Nashville. "We arrived as strangers and, nine days later, we felt we were leaving our family. This was my first mission trip, but I pray it will not be my last."

Art Toalston writes for the Foreign Mission Board.



# Editorials . . . by Don McGregor

## The Sunday School Board

A day last week spent with Sunday School Board leadership was a very interesting and rewarding experience. I must confess that initially I was not keen on the idea of spending an extra day in Nashville following the Southern Baptist Executive Committee meeting to be a guest of that gigantic organization. Thinking that the Executive Committee meeting would go on until Thursday noon, I made my flight schedule to leave Nashville Wednesday night.

The Executive Committee finished its business on Tuesday night, however; and the Sunday School Board briefing was moved up by half a day. I was able to be there for all of it, and I was glad that it worked out that way.

The Sunday School Board, under the leadership of President Lloyd Elder, is an impressive and commendable situation. On certain occasions the leadership of the board invites the state paper editors to remain in Nashville for an additional day following Executive Committee meetings to look, listen, and dialog with those leaders.

They delivered an impressive presentation. That huge operation of 2,000 people is run with the precision of a Swiss watch, if impressions are correct. If that is not the case, then the leaders are masters of putting their best foot forward.

But it does seem to be the case. Elder and all of the other officials of the Sunday School Board were open,

honest, and considerate. They answered questions frankly and without hesitation, and they listened to words of criticism respectfully.

It is heartening to see what is going on in this tremendously influential agency. The leaders are excited about new projects that are being formulated.

One of these new projects is a commentary based on the inerrancy position.

Some of the editors questioned whether or not there would have been such a commentary if there had not been a "conservative" majority on the Sunday School Board trustees. The answer was that it was time for a new commentary and there very likely would have been one anyway. The use of the Chicago Statement on Biblical Authority was questioned as the standard for determining the inerrancy position, but the answer was that there had to be some sort of criterion, and that was the only thing available. Southern Baptists have no such standard to help formulate positions.

Elder frankly admits that the "conservative" inclination of the board of trustees at this time influences the thinking of the Sunday School Board staff. He points out that those board members were duly elected by the convention. He notes that recent sessions have not all been easy but that they have had positive moments and that lines of communications gradually are being forged.

Staff members are excited about

the new direction of Sunday School Board literature in that it presents the plan of salvation. They noted that it has already borne fruit in that a free-lance artist working on illustrations for the material made a profession of faith because of it.

They are excited about a new study Bible based on the New International Version. It is called Disciples Study Bible and has commentary on the passages at the bottom of each page.

They are also excited about the new Baptist Hymnal that is due out in 1991.

There are anxious times. The addresses of two Mississippians at Sunday School Board conferences were criticized by some members of the board of trustees. One was Grady Cothen, retired president of the Sunday School Board, who was a program personality at Glorieta. The other was Frank Pollard, pastor at First Church, Jackson, who spoke during a conference at Ridgecrest.

There was a request from some on the board of trustees that these two Mississippians not be invited to speak at Sunday School Board conferences again. Hopefully, this request will not be honored. Cothen has been a leader among Southern Baptists for many years and deserves to be heard. He has been a pastor, a college president, a seminary president, and president of the Sunday School Board. If anyone has paid his dues, Cothen has. Pollard is one of the finest communicators among Southern Baptists. Surely we



Jackie Liggett, a Nashville free-lance artist, works in her home and does many projects for the Sunday School Board. She recently accepted Christ after reading the plan of salvation in some Sunday school literature she was helping to design. The plan of salvation is now included in most Sunday school periodicals. (BSSB photo by Jim Veneman)

don't want to muzzle him. We can't let pressure and attempts at intimidation keep us from hearing some of our finest.

The positives seem to be outweighing the negatives, however, and the visit was a refreshing experience. Mississippi has three trustees on the board. They are Gerald Harris, pastor of Colonial Heights Church, Jackson; Gene Henderson, pastor of First Church,

Brandon; and Jerry S. Lee, a layman from Jackson. They are to be commended for their participation in a vital, influential presence in Southern Baptist life such as is the Sunday School Board.

Likewise President Lloyd Elder and his staff are to be commended for their efforts to make the ongoing operations of the Sunday School Board such a vital and influential presence.

## Baptist beliefs . . . Greetings from Rome

By Herschel H. Hobbs

"There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers" (Philemon 23-24).

In closing this letter Paul sends greetings to Philemon from those who were with him in Rome. He begins with Epaphras. This is fitting since he had come from Colossae to Rome to enlist Paul's help against the Gnostics, who troubled the church there (see Colossians 1:7). He was probably the pastor of the Colossian church. Whether or not he was actually a prisoner is debated by interpreters. Paul could have used the word as a metaphor, though this is not certain. Since Paul had liberty to receive all who came to him (Acts 28:30), it is difficult to understand why he would be arrested.

Marcus is the Latin spelling of Mark (Colossians 4:10). Mark had proved himself to Paul after the apostle's rejection of him at Antioch (Acts 15:37-40; 2 Timothy 4:11). Aristarchus

had traveled to Rome, probably in his role as his servant (Acts 27:2), and is still with him (Colossians 4:10). Since he and Epaphras are both called "fellowprisoners" with Paul, it could be that they accepted voluntary confinement in order to stay with him.

Lucas is Luke, who also traveled with Paul to Rome (Colossians 4:14). Later as Paul nears death he wrote, "Only Luke is with me" (2 Timothy 4:11). Faithful to the end! Demas is also mentioned in Colossians 4:14. Colossians and Philemon were taken to Colossae at the same time. Sadly, in 2 Timothy 4:10 Paul notes, "Demas hath forsaken me, having loved this present world."

Paul ended the letter where he began. He prayed that Philemon may be supplied with divine grace. He would need it if he granted Paul's plea for Onesimus.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

## Guest opinion . . . The Lion of Judah

By Donald James

Certainly the expression "Sweet Jesus" is a good one. But when a person thinks of someone who is "sweet," they think of a child who has an easy disposition that prevents him from causing conflict with people; in other words, the word "sweet" to most people doesn't imply "strong." In that context, does the word "sweet" really fit Jesus?

Ironically, Jesus was both sweet and strong. He was sweet in that he wouldn't have harmed a soul; he was innocence personified, not the innocence that means naivete, but the one which means free of guilt. He was tempted and tried and was certainly not "innocent" of the knowledge of the realities of the world.

But the aspect of Jesus' character I like to remind myself of is his strength. Jesus was no namby-pamby; he was every inch a man in the best sense of the word. Palestine in Jesus' time, though part of the Roman Empire, was ruled largely by

the Sadducees and Pharisees, the two chief sects of the Jewish religion. These sects had a lot of civil authority. They could arrest a man and put him in prison. They could do many things short of levying taxes and executing someone; through their power in the synagogues they could receive tithes. According to the Mosaic law, they could stone an adulterer to death. Their authority was much feared by the common Israelite.

Yet was Jesus too timid to confront them? No, he was not. On more than one occasion he called them hypocrites to their faces. An example of their hypocrisy occurred when they condemned Jesus for healing on the Sabbath and thus breaking the tradition of the elders. Jesus countered by saying they would claim to dedicate their money to God and thereby avoid taking care of their parents. They would thus by their tradition break the ordinance of God. But Jesus wasn't timid. He confronted them openly.

He also confronted them with their small-mindedness in that they would stretch a point to pay the exact tenth of their income in tithing. They'd pay no more and no less. In their pettiness and uncharitableness they condemned Jesus for performing a miracle on the Sabbath day! Jesus told them that the Sabbath was made for man, not man for the Sabbath.

Jesus had a way with words. There was such wisdom and authority in the answers he gave that soldiers sent to arrest him returned empty-handed, telling the religious leaders that "never yet spake man like this man." Jesus was "sweet," but he certainly was no weakling!

Jesus was like a spiritual Rhett Butler as portrayed by Clark Gable in *Gone with the Wind*. He wouldn't hesitate to confront people with their hypocrisy. As I remember, Butler repeatedly challenged Scarlett on her

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# No Cooperative Program increase projected, 88-89

NASHVILLE (BP) — Faced with mounting convention-budgeted but unfunded capital needs and stagnant resources, the Southern Baptist Executive Committee has adopted a zero-growth goal for the denomination's 1989-90 operating budget.

The Executive Committee has approved a \$137,610,000 Cooperative Program basic operating budget goal for the 1989-90 fiscal year. That amount is the same as the basic operating budget for the 1988-89 fiscal year, to begin Oct. 1.

The Cooperative Program is the Southern Baptist Convention budget that supports missionary, evangelistic, church growth and

educational endeavors worldwide. The \$137.6 million goal is for the national budget, which helps fund 19 SBC entities. The state portion, which is about twice the size of the national budget, funds the ministries of 37 Baptist state conventions.

SBC agencies, meanwhile, have requested a total of \$148.9 million in Cooperative Program operating funds for the 1989-90 fiscal year.

Executive Committee leaders cited four primary reasons for the zero-growth budget goal — a weak economy, a mountain of capital needs, an unexpectedly successful annuity program, and denominational strife.

# Mexican relief begins shortly after storm fury

DALLAS (BP) — Within 48 hours after Hurricane Gilbert unleashed its fury on northern Mexico, Southern Baptist disaster relief volunteers were taking food, emergency supplies, and the love of Christ to storm victims south of the Rio Grande.

Meanwhile, Baptists throughout south and central Texas began assessing damage to church facilities and

homes of church members. Initial reports indicated churches were spared from the brunt of the hurricane's fierce winds and rain and from the many tornadoes spawned by the storm.

About 25 trained Southern Baptist disaster relief volunteers from Texas and Louisiana arrived in San Fernando, Mexico, about 75 miles south of Brownsville and 30 miles from the coast, Sept. 18. Other areas were also scouted.

The caravan of emergency vehicles included the Texas Baptist Disaster Relief Mobile Unit, the Texas Baptist Command Post, the Louisiana Baptist Disaster Relief Unit, two Salvation Army canteens and assorted pickup trucks.

The Mississippi Baptist Disaster Relief Task Force was placed on standby twice, each time cancelled for perceived lack of need.

"A lot people don't have a home, clothes or food," said Patricia Gonzales, principal of a school of special education, where the Louisiana van was made operational. "They need a lot of help."

In the Yucatan, Southern Baptist representatives Roberto and Kathy Diaz of Merida continued their relief work in cooperation with Mexican Baptists and the Mexican government. Joining them were representatives Allen Alexander and Eddy Williams. They were surveying hurricane-stricken towns and coastal villages and reportedly had reached the heavily damaged resort area of Cancun.

"They're taking materials that you build houses and roofs with and getting that out," said representative Ruth Baggett, reached by telephone in Guadalajara. "One (Baptist) team goes through and assesses the needs for people in the different towns, then another team comes through and gives out to the people the number of coupons and food that the first team said they needed, along with the corrugated roofing and so forth."

All hurricane relief funds used so far by Mexico-based Southern Baptists and their Mexican co-workers have been supplied by the Mexican Baptist convention.

# Spells to be honored by MC on Oct. 8

CLINTON — Mississippi College has declared Saturday, Oct. 8, as "Dr. and Mrs. Howard E. Spell Appreciation Day — A Salute to a Great American Couple."

Activities will be held throughout the day to honor the Spells. A reception sponsored by the Mississippi College 50 Year Club will be held in the Moody Adams Field House from 5:00 p.m. until 6:30 p.m. Other groups will salute the couple at 6:30 p.m. in a pregame tribute in Robinson-Hale Stadium.

The Spells are longtime Clinton residents. Mrs. Spell, the former Josephine Trotter, is a talented artist, and has taught art and music for many years. She has been active in civic, college and church affairs, among them, Sunday School teacher, YWA Leader and President of the WMU.

Howard Spell assumed the position as dean of Mississippi College in 1947, and retired from the post in 1969. He remained, however, to teach in the Division of Religion until 1972. During his tenure at MC, he taught Spanish, Greek, religious education, and Bible. He has also held the titles of departmental chairman and M.O. Patterson Professor of Bible. Spell personally signed more than 7,000 diplomas during his deanship.

A native Mississippian, Spell served as a Sunday School Field Worker for the Mississippi Baptist Convention prior to his days at Mississippi Col-

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The Second Front Page

# The Baptist Record

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## SBC Executive Committee

# Simmering feud over BJCPA erupts anew during meeting

By Dan Martin

NASHVILLE (BP) — The simmering feud over the Baptist Joint Committee on Public Affairs erupted anew during the fall meeting of the Southern Baptist Convention Executive Committee.

The committee took five actions regarding the Southern Baptist Public Affairs Committee and the Washington-based BJCPA, including one which, if adopted, would have stripped the BJCPA of authority over its \$400,000 allocation from the SBC.

The BJCPA has been under fire from convention "conservatives" for several years and has been target of efforts to defund or withdraw from participation.

"Conservatives"; now dominating the SBC, have complained the BJCPA has adopted positions contrary to SBC resolutions and is not responsive or accountable to the SBC.

The BJCPA, a coalition of nine U.S. and Canadian Baptist bodies, deals exclusively with First Amendment issues, including separation of church and state and religious liberty.

The PAC is an 18-member standing committee through which the SBC relates to the BJCPA. In 1987, the PAC was restructured, expanded, and assigned additional responsibilities. In October 1987, the PAC voted 8-4 to sever all ties with the BJCPA, and, in December, conducted exploratory meetings about a merger with the Southern Baptist Christian Life Commission.

The Executive Committee, in February 1988, declined to sever ties with the BJCPA and instructed the PAC to try to work with the Washington-based group. At the same time, however, the budget of the BJCPA was cut from \$448,400 to \$400,000. The PAC was granted a budget of \$24,200 for 1988-89.

The action to immediately strip direct SBC funding from the BJCPA and give the money to the PAC for "distribution under its discretion and authority," was adopted on a 10-2 vote in the business and financial plan workgroup, which met under "background rules" that prevent direct quotation or attribution.

The motion drew lengthy and heated debate from friends and foes of the religious liberty organization. Conservatives reiterated their argument the "SBC should not directly fund what it does not directly control." The PAC comprises about one-third of the board of the BJCPA.

When the workgroup action came before the business and finance sub-

committee, it again drew debate. Convention attorney James P. Guenther gave a legal opinion which said the Executive Committee does not have authority to override the SBC, which during its 1988 annual meeting approved the budget that includes a line item directly funding the BJCPA.

A compromise was worked out after subcommittee Chairman David Hankins of Lake Charles, La., said he would rule the motion out of order and urged members to work out an alternate plan.

The compromise creates a five-

member committee — to be appointed by Hankins, pastor of Trinity Baptist Church — which will report back to the subcommittee at its spring meeting, Feb. 20-22, 1989. The study committee was directed to develop "an alternate plan to accomplish the program and distribution of funds traditionally assigned to the BJCPA and to consider such other matters concerning the PAC and the BJCPA as it deems necessary."

Hankins told Baptist Press: "The function of the committee is to

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# After Gilbert: food, hope arrive in Jamaica

By Mike Day

KINGSTON, Jamaica (BP) — Three tons of food and a hint of hope arrived in Kingston, Jamaica, Sept. 17.

The delivery of 6,000 pounds of rice, beans, powdered milk and infant formula represented part of Southern Baptists' initial effort to aid hurricane-stricken Jamaicans. Another planeload was scheduled for Sept. 21.

The food was purchased with hunger relief funds from the Southern

Baptist Foreign Mission Board, processed by volunteers recruited from Florida Baptist Men, and delivered by a Missionary Aviation Fellowship plane.

Another three tons of food, blankets, heavy plastic for makeshift roofs, and chainsaws for clearing fallen trees was scheduled to leave Florida Sept. 21, reported Bill Richardson, Foreign Mission Board director for Brazil and the Caribbean. He said he anticipates

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In Jamaica, Mike Day (right) of the Brotherhood Commission and an unidentified Jamaican help unload a plane filled with three tons of food and supplies provided by Southern Baptists for victims of Hurricane Gilbert. Another planeload of aid arrived Sept. 21, to be followed in October by volunteer teams who will help repair damaged homes and churches. (BP) PHOTO by Cameron Byler



# Simmering feud over BJCPA erupts anew during meeting

(Continued from page 3)

prepare should the Southern Baptist Convention want to do something different (from continuing direct funding of the BJCPA). If the convention determines to make a change, then we will have an alternate plan which could be followed."

A subcommittee member who declined to be quoted by name told Baptist Press privately the action does not presuppose a severing of ties with or a defunding of the BJCPA but is aimed at making the BJCPA and its Washington-based staff "more accountable and responsive" to the wishes of Southern Baptists.

He added he believes there were sufficient votes both on the subcommittee and on the Executive Committee to have passed the original motion by the same lopsided majority and said, "I think the (study) committee should look seriously at the 10-2 vote which clearly expressed our frustrations with the BJCPA."

Another workgroup and subcommittee member, Frank Ingraham, a Nashville attorney, told Baptist Press the "bottom line is to defund the Baptist Joint Committee." Ingraham said he had voted against the motion in the workgroup.

He added: "The stated purpose in formulation of the motion and amending it is to give the committee latitude over our future representation in Washington, including a change of status in the PAC and taking steps to create a new agency."

He agreed there is "impetus for some change in our representation on First Amendment issues in Washington."

Guenther told Baptist Press: "I offered the opinion at their request that the Executive Committee did not have the authority to modify the allocation budget of the Southern Baptist Convention, in which a line item allocates \$400,000 directly to the Baptist Joint Committee."

"The Executive Committee only has the authority to disburse the funds as the convention allocated them. The Executive Committee must recognize the sovereignty of the SBC."

Guenther said he told the subcommittee: "It seems the PAC wants to be an agency with its own staff, program statement, publication, and the handling of its own money. If that is so, there are convention procedures to follow for giving it agency status."

The Executive Committee "received as information" that the subcommittee had taken action and accepted the report with little discussion and no opposing votes.

In addition to the decision, the PAC also came up four other times.

The Executive Committee declined to follow the recommendation of a referred motion from the 1988 annual meeting which would have slapped the hands of the PAC for its August 1987 action endorsing the appointment of Robert H. Bork as a Supreme Court justice.

The referred motion requested the bylaws of the SBC be changed to prohibit endorsement of candidates for either elective or appointive office.

The committee, however, reaffirmed action taken in 1976 which noted the "tradition long honored by Southern Baptists of non-endorsement of candidates for political office," and mentioned neither appointive office nor the Bork endorsement.

While the action drew no discussion in the Executive Committee plenary session, it had been the topic of discussion in the bylaws workgroup and the administrative and convention arrangements subcommittee. Both of those groups declined to adopt the bylaw changes.

Subcommittee members were told such action could "tie the hands" of the PAC in such matters as opposition to an ambassador to the Vatican or in making suggestions to governmental officials on appointments of leaders in governmental organizations, such as those opposing pornography.

Another action, adopted without discussion, noted the Executive Committee "after study and evaluation . . . will continue to budget funds for the Public Affairs Committee."

Standing committees traditionally

are funded through the budget of the Executive Committee, but the 1988-89 allocation budget sets aside \$24,200 to the PAC to finance meetings, a quarterly newsletter, a conference, and other items on which it chooses to use the funds. The PAC is the only standing committee to have a budget, but expenditures must be channeled through the Executive Committee.

Also, in another departure from tradition, PAC Chairman Sam Currin of Raleigh, N.C., made a budget presentation during the fall meeting, which hears reports and requests from the agencies of the SBC. Currin, the only standing committee chair to make a request, asked for a 1989-90 allocation of \$75,500, a three-fold increase over the 1988-89 allocation.

Two other actions were dealt with routinely: approval of a new PAC publication, "Southern Baptist Public Affairs," and ratifying additional meetings, required because the PAC continues to be a standing committee attached to the Executive Committee, and, under SBC bylaws, entitled to only one meeting per year.

## Church breaks tradition with Saturday worship

NASHVILLE (BP) — When Prestonwood Baptist Church in Dallas begins the new church year, as many as 1,000 people are expected to break with tradition and attend worship and Bible study on Saturday night.

The north Dallas church is among a handful of Southern Baptist churches attempting or considering a Saturday night alternative in addition to the traditional Sunday morning schedule. Church leaders believe the trend will become common.

Saturday night Bible study and worship services offer an alternative to people who are not able to attend church on Sunday morning and give an immediate outlet for the pressure of rapid growth in the Sunday morning Sunday School and worship.

## Guest Opinion

# Lion of Judah

(Continued from page 2)

lies and half-truths. So did Jesus with people. Though of course Jesus didn't practice the carnal acts Butler did, he had the same acidity in his makeup which led him to expose hypocrisy.

Jesus was also cool under fire. A woman taken in adultery was brought to him by religious leaders who wanted to put him in a bind between Mosaic law, which required stoning, and the Roman authority, which denied the Jews the right to execute someone. Jesus was at the time writing with his finger on the ground. They asked him more than once what should be done to the adulterous woman, but he kept writing and said nothing. When they persisted, he rose and said, "He that is without sin, let him cast the first stone." One by one they left without casting any stones. Jesus was indeed the Lion of Judah.

In answer to a prophecy, one day he took a scourge of small cords and physically drove the money lenders and livestock peddlers from the temple. He had neither wealth nor position to back him up. Though the Bible doesn't say how long it took him, he probably was occupied a half hour or so in driving them out. Yet they were helpless before him. That episode certainly showed Jesus as a lion in power. Yet he was a lamb in innocence. The lion and the lamb.

Jesus says that his followers would have victory because "Greater is he that is in you than he that is in the world." I'd like to think, now and then, that a lion is within me. The trick lies in learning how to let the lion out of his cage.

Donald James is a resident of Carrollton.

## Mississippi nurses plan Oct. Retreat

June Whitlow, Baptist Nursing Fellowship executive director, WMU, SBC; Debbie Headlee, missionary to Burkina Faso; and Marjorie Verner, missionary to Ghana, will be featured speakers at the annual retreat of the Baptist Nursing Fellowship of Mississippi, Oct. 14-15, at



Whitlow



Headlee



Jones

Camp Garaywa.

Libby Jones of the Laurel BNF chapter, will direct the music.

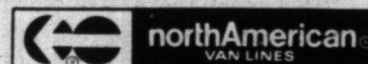
Reports on short-term mission service will be shared by Kay Wilson on the Gaza School of Nursing; Libby Jones on Korea and by Ann Ward on the Baptist School of Nursing in Eku, Nigeria.

The state president, Marion Fosberg, will give an annual report on the state BNF organization. State officers and local BNF chapter presidents will also bring reports to the group.

The retreat begins with supper on Friday evening at 6 and concludes at 2:30 on Saturday. Participants should bring sheets, towels, and personal items. Blankets and pillows are furnished. Cost is \$19 per person.

For registration information, please contact the state WMU office, Box 530, Jackson, Miss.; phone 968-3800.

BNF members, prospects and guests are welcome to attend the retreat. Those who cannot spend the night are invited to the Saturday session which begins at 8:45 a.m. Tickets for the noon meal can be purchased at Garaywa.



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**J. Gerald Harris** is pastor of Colonial Heights Baptist Church in Jackson, Mississippi. He has served churches in North and South Carolina.

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# Christian Life Commissioners close doors

By Dan Martin

NASHVILLE (BP) — Trustees of the Southern Baptist Christian Life Commission met behind closed doors for more than six hours during their annual meeting Sept. 13-14, but declined to say why.

When commissioners voted to go into executive session, Vice Chairman Joe Atchison, of Rogers, Ark., made the motion "because of the nature of our discussion dealing with personalities and because of the desire for the board to have freedom of expression."

Although none of those involved would talk about what was discussed, the move to close the meeting came just as the commissioners were to discuss the report of the CLC executive committee, a six-member group which meets "ad interim."

One of the actions taken by the executive committee was negotiation of the resignation and severance pay package for N. Larry Baker, who resigned as executive director-treasurer June 10. The committee has met at least three times since then,

June 13, Aug. 11 and Sept. 1.

Commission records show Baker, who had been under fire during the 16 months he headed the agency, received a severance pay package of \$41,835.45 and title to a 1984 Oldsmobile.

The committee also dealt with fiscal operation both before and after Baker left, the interim operation of the agency and the performance of Foy Valentine, who became "development officer" after his March 1987 resignation as executive.

Executive committee members also, according to the minutes, discussed the issue that the CLC will end the fiscal year \$50,000 in the red. Baptist Press was told the shortfall is the result of a combination of overspending, declining income and severance packages, although the question was never discussed in open session.

One thing commissioners did discuss during the closed meeting was the calling of a second meeting of the full board of trustees. The action was

announced in open session, but the rationale for the meeting — which will cost \$15,000 to \$20,000 — was not publicly discussed.

Executive committee minutes indicate that at the Sept. 1 meeting members did not "deem it necessary or advisable" to have more than one board meeting per year, but "in view of current happenings, if the CLC does, in fact, elect a new executive director at its September annual meeting, it may be wise to have another full board meeting some time in the spring."

Secretary Rudolph C. Yakym Jr., a stockbroker from South Bend, Ind., announced trustees had voted to hold a second meeting, but did not comment further.

The sessions were closed for slightly more than four hours during the Sept. 13 plenary session, and for an hour and 50 minutes in the Sept. 14 plenary session.

Baptist Press asked Lackey if he would make a statement. He said he would when the meeting was over. However, he surrendered the gavel to new Chairman Atchison and left the meeting about 15 minutes before adjournment.

Lackey, pastor of First Baptist Church of Athens, was contacted as he was leaving the Southern Baptist Convention building. "I'm not going to comment. I have been asked not to comment, and I am just not going to comment," he said.

Atchison, a director of Baptist associational missions, told Baptist Press: "An executive session is privileged communication. There is no comment at this time." He declined to say what the topic of the meeting had been and said he was silent on the advice of the commission's attorney, James P. Guenther of Nashville.

Guenther told Baptist Press: "I regularly defend the idea that Southern Baptist agencies should do their work in the sunshine, in open sessions."

Baptists have a right to know. Candor and openness enhances trust, and everything Baptists do in cooperation with each other is based on trust.

"The Southern Baptist Convention elected the trustees of the CLC and vested in them the authority to manage that agency. The convention expected them to use their best judg-

ment. They have a duty to act in ways which are in the best interests of the commission.

"In this instance, the trustees were faced with matters of great sensitivity. It was their best judgment that they could reach the most prudent decision on these matters, be fair to all concerned and best serve the interests of the commission and the

Southern Baptist Convention by meeting in executive session."

In regard to their executive session action calling a second meeting, new exec Richard Land said the matter "just came up" while the board was in executive session and did not take action on the second board meeting in open session "because we didn't want to have the press running in and out."

## Richard Land details positions on issues

By Dan Martin

NASHVILLE (BP) — Richard Land who was elected executive director of the Southern Baptist Christian Life Commission, says his position on abortion is "completely in line with resolutions passed by the Southern Baptist Convention in the past decade."

Land, 42, was elected as a replacement for N. Larry Baker, who left the agency in early June after 16 months as director.

In a telephone interview with Baptist Press, Land listed several things he will emphasize.

"I want to have a strong emphasis on pro-life issues. I also want to have an emphasis on racial justice and racial equality, for I am fearful we have slipped in this country in the last 10 years on race relations."

"I think the CLC was right to stand up and protest the blasphemy of the (movie) 'The Last Temptation of Christ,' but I think we also need to stand up and be equally strong in our condemnation of the blasphemy of the Ku Klux Klan using the cross of Christ as a symbol."

Land, in the position papers, opposes abortion except in extreme cases, opposes ordination of women, and favors capital punishment.

"I oppose abortion except where the mother's physical life is in extreme danger," he wrote.

Land told Baptist Press his position "puts me completely in line with resolutions (opposing abortion) passed by the convention in the last decade."

He added he believes the CLC should have a "many-pronged emphasis" on abortion: "We should be working and preparing materials that

can be used by churches in counseling people who have had abortions or been involved in abortions. We are faced with a problem that has plagued our society for almost two decades, and it has left scars we need to begin ministering to in a very specific and positive way."

On capital punishment, Land wrote, "I firmly believe in capital punishment as part of the biblically mandated authority of the civil magistrates."

Of women's ordination, he wrote: "Man and woman are clearly both created in the image of God. They both have eternal souls. They both have the same potential to respond to God. They both have infinite opportunity to serve the Lord."

"However, there are scriptural distinctions in role assignment and official position. As I Timothy 2:11-15 and Ephesians 5:22-24 clearly indicate, the woman is to be in subordination to the man in the structure of the church as an organized body and in the family as a team in the household."

He added the New Testament "asserts the full equality of men and women and distinguishes their role and assignments in the church and in the home. . . . The New Testament forbids" women to serve in a "teaching-ruling office or ordination to the ministry or ruling authority."

During the interview with Baptist Press, Land said other emphases include "a very strong involvement in drug education and drug prevention. . . . and opposition to pornography. I am pleased the commission has come out as strong as it has in opposing pornography."

(Continued on page 7)



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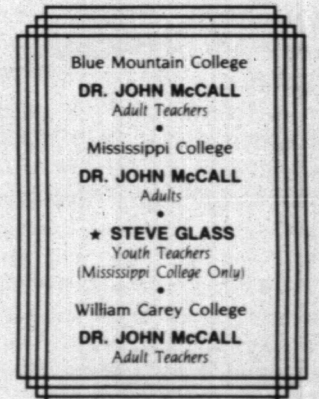
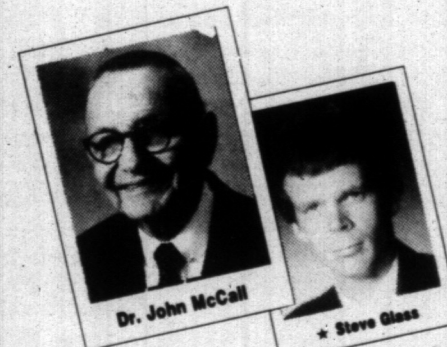
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# "It's hard to live in Thaxton lost"

By Tim Nicholas

Thaxton's Baptist Church's modern history began a little over a year ago when a handful of the laymen began meeting on Saturday evenings to pray for Sunday worship.

That's where the folks at the church in Thaxton, just west of Pontotoc, think things started happening.

Jim Varnon, pastor of the church, says "We prayed for people we knew we wanted more committed to God."

Steve Parish, Pontotoc meter reader and church music director, says that people started hearing what the men were doing and "everybody was wanting in."

The people began having different prayer times, going from house to house, praying for people to make decisions.

"One Sunday all 10 of the names we had mentioned the night before came for professions of faith," says Parish. And four others transferred membership to Thaxton that day.

These weren't big surprises. Every person on the prayer list had been confronted with the claims of Christ and visited by someone in addition to the pastor.

Says Parish. "It's hard to live in Thaxton lost." Parish says he was convicted of his lostness while serving as music director of the church. "It's been sweeter since I asked Jesus into

my heart."

Tim McCarver, who works for Pontotoc's gas department and is a Thaxton deacon, says the whole church is "burdened for the lost."

Teresa Hooker, who works for the Three Rivers Planning and Development District, and is church organist and teacher of a young women's class, says more and more prayer requests are being made in Sunday School. "More members are willing to pray aloud." At the time of this interview, Teresa's husband Larry, a general contractor, was on a mission trip to Costa Rica and Honduras, scouting projects for the interdenominational Global Outreach organization.

J.W. Sewell, retired and a church deacon, says the recent prayer emphasis has helped him rid himself of his pride. He and his wife Alice Faye have family devotions twice a day and J.W. stops by Varnon's house every day "to tell what the Lord's done."

With a really prayerful attitude in the church, Varnon noted in a book on prayer that Jesus saw the need to get alone with the Father for 40 days and nights before he began his ministry. Varnon had read of great revivals of the past which were preceded with days of prayer. So he suggested that to the people at Thaxton Church. "I simply invited them to do it. They responded to the invitation," he says.

So began 40 days and nights of prayer before the July 10 revival. The church held prayer sessions twice a day and closed out with an all nighter 8 p.m. to 5 a.m. the day before the revival. "It was the most wonderful experience I can recall," says Mr. Sewell.

The revival recorded nine professions of faith, including a husband, his wife, and their daughter. The Vacation Bible School, held during the 40 days, had a record enrollment of 110 with two professions of faith. Baptisms this church year stand at 47 with 68 total additions, "and more coming," says Varnon.

Five years ago Sunday School attendance was in the 60s. The August average was 137. The record attendance recently was 146 in Sunday School and Church Training with 117.

Teresa Hooker reports that the church youth camp at Tishomingo State Park in August was invaded by the adults. It's still mostly for youth, but this year drew 87 with 11 professions of faith.

The church has had to rip out two walls of Sunday School rooms to add to sanctuary space which is cramped yet. They're getting ready to begin a new sanctuary and finish the upstairs of the fellowship hall.

"People just can't wait to come to church," says Parish. "We're expect-

ing God to do something."

The church gives seven percent to the Cooperative Program, five percent to the association, and gives to the Mississippi Mission endowment campaign. Total receipts double the budget so far this year, says Varnon.

Christmas, Varnon, with deacon authorization, carried \$1,100 worth of checks from the church to folks in need. A few weeks later, "\$18,500 fell into the building fund," says Varnon.

The pastor has a 15 minute radio show on Pontotoc's WSEL-AM five days a week and the church's Sunday evening services are carried live on the same station. And he and his wife, Vickie, who works with the children's

and youth choirs, are on the associational ASSIST team which helps Sunday Schools in reaching people.

This weekend the church is finishing up its second 40 days of prayer to usher in the new church year. "The biggest challenge is where to from here," says Varnon. "You don't just reach them and forget about them."

Excitement hangs in the air at every church event. Varnon says he wants a church where people in the community ask what's going on in the church.

"You're just afraid to miss anything," says Teresa Hooker. "Something's going to happen."

## After Gilbert: food . . .

(Continued from page 3) the first Southern Baptist volunteer teams will go to Jamaica in October.

A group of volunteer coordinators will determine strategies to meet needs of victims of Hurricane Gilbert's attack on Jamaica, which left 38 dead and damage estimates near \$40 billion in Jamaican currency, or about \$7.3 billion in U.S. dollars.

Information from outlying com-

munities has been sketchy and communication limited since Gilbert struck. "Our immediate needs are for food and plastic coverings for damaged roofs," Bolt said. "On-the-spot assessment of damage to our churches should be completed this week. We will then have an idea of our long-term needs."

Mike Day writes for the Brotherhood Commission.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### The Willett issue

Editor:

In reference to the article in the Baptist Record, Aug. 18, about the dismissal of foreign missionary, Machael E. Willett: Rev. Willett made the statement that "no missionary will feel safe. He will always feel vulnerable to attack from fellow missionaries or from pastors in the United States." I pray to God that this is true if they hold the views of Rev. Willett.

Rev. Willett's statement, "All I'm asking for is the privilege to question." Then he goes on to say "that the miracles could have been expanded from 30 A.D. when Jesus performed them to 70 A.D. when they were written down."

There are two things that he seems to be saying: one, I want the privilege to question the Word of God; two, there is the possibility that there is fabrication about the recorded miracles in the Word of God.

My problem with this is, if we can question the miracles (I'm not sure his statement is limited to the miracles), what prevents us from questioning the rest of the Bible? Jesus said, "These are written, that ye might believe that Jesus is the

Christ, the Son of God . . ." Do we question that?

The word "inspiration" means God breathed. Peter wrote, "No prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit" (2 Peter 1:31 ASV). Paul says, "Every scripture inspired of God, is also profitable for teaching, . . ." (2 Tim. 3:16, 17 ASV).

As conclusive proof as to the inspiration of scripture, Jesus himself said, ". . . the scripture cannot be broken" (Jn. 10:35). Jesus believed the miracles. He used the story of Jonah to illustrate his burial and resurrection. He referred to Daniel's miraculous escape, and other supernatural experiences recorded in the Old Testament. If Jesus believed and accepted the miracles, surely we can do no less. It seems that Jesus had no doubt as to the inspiration of scripture and challenge his followers: "Search the scripture . . . they are they which testify of me." (Jn. 5:39).

To doubt the validity of the miracles or to teach that they were expanded is to deny the inspired Word of God as we have it.

M. C. Johnson  
Director of Missions  
North Delta Baptist  
Association  
Clarksdale, MS

### Prayer for Lori

Editor:

There is a little two-year-old girl named Lori living in Jackson who has been diagnosed as having neuroblastoma, a rare form of children's cancer. Lori needs a bone marrow transplant. Lori also needs our prayers. I would like to ask every Baptist in the State of Mississippi or any one reading this request to please pray for Ricky, Ruth, Rick, and Lori Moore. The operation will cost \$100,000 but all the money in the world will not help if we do not have your prayers.

Thank you and God bless you.

Harold Smith  
Box 183  
Crowder, MS 38622

### Don't give up

Editor:

As I read your editorial in the Baptist Record, I thought how easy it is to give up on the Clarke College that meant so much to so many. Why don't we try the Oral Roberts way of getting the millions they get? Some of it is from Baptists. When people listen to him, he calls on partners to fund the college. Why not help our men? I know the pastors do not seek help from the members to keep our college open like they should. And I know millions are sent to Oral Roberts by people of all denominations that should be used to send our own to mission fields. Please, wake up, Baptists, before we lose Clarke College. Yes, I will help.

Elma Rose Wallace  
Union

### "In God We Trust"

Editor:

I just want to say that I am against anyone taking "In God We Trust" off of United States money.

Joe Leach  
Blue Springs

### "In God We Trust"

Editor:

In regard to your article about keeping "In God We Trust" on our American money:

We want "In God We Trust" to stay on our American money for as long as God lets our America stand, until the end of time on earth.

Our America was founded as "One nation, under God" by Christian people. If there are those in America who don't like the way we Christians worship our Lord, then I think those should go to some nation where there are nothing but heathens. But when they leave, look at the freedom they will miss.

This is God's country. But they don't want to leave. They just want to cause us trouble.

Let's keep "In God We Trust" on our money and in our hearts. Let's pray for the unbelievers.

Troy E. Leach Jr.  
Virginia Leach  
Blue Springs

And with the prayers may come the call to witness to these people, who have every right to believe as they

wish but are not Christians because of the failure of Christians to witness to them. — Editor

### Favorably impressed

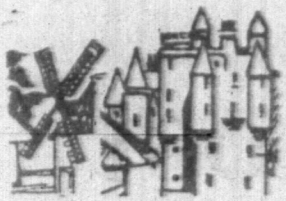
Editor:

I recently had the privilege of attending the discussion session held in Nashville by the Southern Baptist Alliance. I was very much impressed by the spirit of love and worship which characterized the meeting. Hundreds of Baptists from across the country — and from all over Mississippi — met to pray, worship, discuss, and fellowship. We were led by men and women who have given their lives to Southern Baptists: career missionaries, pastors, lay persons, educators. A panel discussion included Keith Parks and James Dunn. Carolyn Weatherford expressed regret that a trip to China prevented her participation.

A large percentage of the participants were lay people. Some have given to the Cooperative Program for over 50 years. The word I heard over and over was the joy at seeing Baptists from many different perspectives joining together in common concern. We all agreed that we could disagree without condemning or excluding or breaking fellowship. Many people came to see what the SBA is, and most of those I spoke with were favorably impressed.

Tim Turnham  
Seminary





## Faces and places

by Anne Washburn McWilliams



### America's Junior Miss

"Mississippi," "beautiful," and "Baptist" often go together. In this case, she's also brilliant. That's America's Junior Miss, Kristen Logan. An honor scholar, she won a \$30,000 scholarship at the national pageant in Mobile last spring to the college of her choice, plus \$6,350 in other awards.

In the midst of her three days home at 810 Southeast Circle in Hattiesburg, packing to leave for Baylor University. I met her; her mother, Jan; and her 14-year-old sister, Jennifer. The brown-eyed brunette was wearing a blue cotton dress and a gold pendant — a miniature map of Mississippi — and a welcoming smile.

In May, Kristen was graduated from Oak Ridge High School. On Sept. 2, she said, she would celebrate her 18th birthday. Since she became America's Junior Miss, she has traveled to many places to speak on the subject, "Be Your Best Self." In New York, she appeared on a national morning television show. She went to Nashville to the American Academy of Achievement, and back to Hattiesburg, where her hometown welcomed her with a parade; to Baylor to pre-register (she will probably major in communications); to Destin to relax; to Anaheim to speak at the International Key Club Convention; to Chicago to speak to 3,000 young people; to Tennessee and Indiana and then to Akron, Ohio, to the Soap Box Derby, where she worked with Punky Brewster and where she came in second.

One difficulty she's encountered has been that of trying to deal with the pressure she puts on herself, always to do her best, to be her best. She yawned. Another difficulty, she admitted, has been not getting enough rest.

"If you are not your best self, you can't convince someone else that you know how to be," she said.

One Sunday at Main Street Baptist Church, Hattiesburg, she gave her Christian testimony and sang "Shepherd of My Heart."

She was baptized at age 9 at University Baptist Church, Hattiesburg, she said. That's where she and her family are members. "My pastor, Steve Odom, has been a wonderful friend. He helped me to realize that all this is for a purpose." At the time she was baptized, she recalls, "I knew the facts of salvation." But later, when she was about 12, she was at a summer camp when a counselor gave her a leaflet which she read, and as a result now says, "That was when I gave my whole self to God and asked him to become Lord of my life."

Her favorite Bible character, Kristen confided, is Job. "I've been thinking a lot about Job lately. I think of how he was tested. Sometimes I feel I'm being tested — of course not as much as Job! I know God won't give me more than I can handle." Being away from her special boy friend so much lately, she admitted, is one thing that's made her feel like Job. When she left for Baylor, he would be going in the opposite direction, to the



Kristen Logan, America's Junior Miss, places in her photo albums pictures of some of the people she's met this summer. One of them was Jane Pauley, whom she said she admires a great deal.

University of Virginia.

This was the first pageant she had ever entered and she knows now that she demanded too much of herself. At the state competition in Meridian, as Miss Lamar County, she got extremely sick, she recalled. "I was holding a cup of tea in my hands, drinking it to soothe my throat, so it would open up enough for me to sing" (she sang "Somewhere Out There") "and I prayed 'Lord, just let me get through this song. If you want me to win, help me. If you don't then let me do my best for my parents and friends.'"

America's Junior Miss program is a nationwide scholarship competition for high school senior girls. Entrants are judged on scholastic achievement, physical fitness, poise and appearance, creative and performing arts, perception, expression, and concern and ability in human relations.

The purpose of America's Junior Miss program, she said, is more for the entrants to help each other than for them to be in competition with each other. At Mobile, she shared her faith with her roommate, Miss Wyoming, also a Christian. "I quoted to her Philippians 4:13 and Romans 8:28. I felt that was why the Lord wanted me there — so I could encourage her and others. I thought when they called my name for the top five that it would be Miss Wyoming's name instead. She was really a neat person."

In high school, Kristen was a member of the Beta Club, an honor student, a student council member, a cheerleader, and on the yearbook staff. In her church, she's been a youth council member and a choir soloist. Talented in acting and singing, she's performed in class plays and in civic light opera. Her interests also include photography and reading. Some of her favorite singers, she said, are Whitney Houston, Barbara Streisand, Sandi Patti, and Judy Garland. The day I was there, she was reading Living, Learning, and Loving by Leo Buscaglia.

Her father, John, is a sales representative for Wang Laboratories and her mother is manager of a computer supply business. The household pet is a puppy named Snicker.

"My mother is my manager. She helps to keep me organized," Kristen said. "My dad has inspired me." To the question, "Who influenced you most?" she answered, "God. Because if I put him first, then he will influence my decisions most."

To young people who read the Baptist Record she would say, "I have learned that you cannot live without the Lord, for without him you will fail. You don't have to be a Christian to be your best self, but being a Christian will help you to be your best self. Don't be satisfied with wrong choices. Know what's right and stand up for it."

Thursday, September 29, 1988

BAPTIST RECORD PAGE 7

## Richard Land details positions on issues

(Continued from page 5)

Land said: "We need to emphasize the whole issue of the family and the assault on the family. We need to address child abuse, both physical and sexual, and be prepared to face the issue of incest, which is here in epidemic proportions and is not going to go away."

"Emphasizing these issues does not mean I am hostile to other issues. I think, for instance, the emphasis on hunger is an appropriate one. My concern is that while it is an appropriate concern, we do not emphasize it to the neglect of others."

During the interview, Land also addressed other issues:

— Merger with Public Affairs Committee. Land was one of four members of the Southern Baptist Public Affairs Committee which met with leaders of the CLC in December 1987 to discuss the possibility of a merger between the PAC, a standing committee that relates to the Washington-based Baptist Joint Committee on Public Affairs, and the CLC.

"I was asked to come to that meeting by the chairman of the PAC (Sam Currin, a state court judge from Raleigh, N.C.) and at his request drafted a working proposal. At the meeting, everyone had input into the proposal, including Larry Baker," Land said.

The proposal followed an October 1987 PAC action to sever all financial and institutional ties with the Baptist Joint Committee, which is composed of nine Baptist bodies in the United States and Canada.

Land, who voted to dissolve relationships with the Baptist Joint Committee, said the issue is one of Southern Baptists requiring accountability from agencies it financially supports. The Baptist Joint Committee board declined to allow the PAC to conduct evaluations of the Baptist Joint Committee staff.

However, he said he believes "most of my concerns about the structural relationship would be resolved if the Baptist Joint Committee would reconsider and allow the PAC to evaluate the Baptist Joint Committee staff."

As executive director-treasurer of the CLC, Land will lose his voting membership on the 18-member PAC, and will become an ex officio, non-voting member.

As CLC executive, Land said he "will do my best to assure a close working relationship between both the PAC and the Baptist Joint Committee." Of the Baptist Joint Committee, he said, "As long as we are in joint relationship, I will do my best to facilitate that relationship."

### Devotional

## It can be done

By Bobby Williamson

*I can do all things through Christ which strengtheneth me (Philippians 4:13).*

The name Robert Fulton takes us back a century and a half ago to the first American steamboat, the Clermont. As the boat was ready to make its first run on the Hudson River, a large crowd gathered. A pessimistic old farmer predicted, "They'll never start her." But they did. The steamboat cranked up and began to move faster and faster through the water. The crowd went wild with enthusiasm, except for the old pessimist farmer who, still unconvinced, said to his neighbor as he turned and walked away, "Well, they'll never stop her." Throughout history, while some have stood on the shore saying, "It can't be done," somebody has done it.

For Christians, to be pessimistic is a sin. To be pessimistic is to say that you do not really believe God's Word. God's Word tells us that as Christians we can be overcomers, conquerors, and that we can face life even at its worst, and still be victorious. There's a popular song that says, "The world didn't give it to me, and the world can't take it away."

In Jesus Christ we have something that no circumstance in life can take away from us. We have available to us a peace and a joy that certainly rises above understanding by the world's standards.

Certainly not every day is a bed of roses for the Christian. With commitment comes a price that each one of us will pay. To live a victorious Christian life we must many times see things not as they are, but for what they can become. We must have a vision of what God can do with our lives, not just those things that can be accomplished in our own strength. Our prayer today should be, "Lord help me to live the victorious Christian life each day."

Williamson is pastor, Park Place Church, Pearl/Brandon.

### Off the Record

Back in his home in an Eastern city, the man told about his harrowing experience on a vacation in the wild, wild West.

"There were Indians to the right of me, Indians to the left — all closing

in on me. I couldn't get away; it was terrible."

"What did you do?" asked a friend.

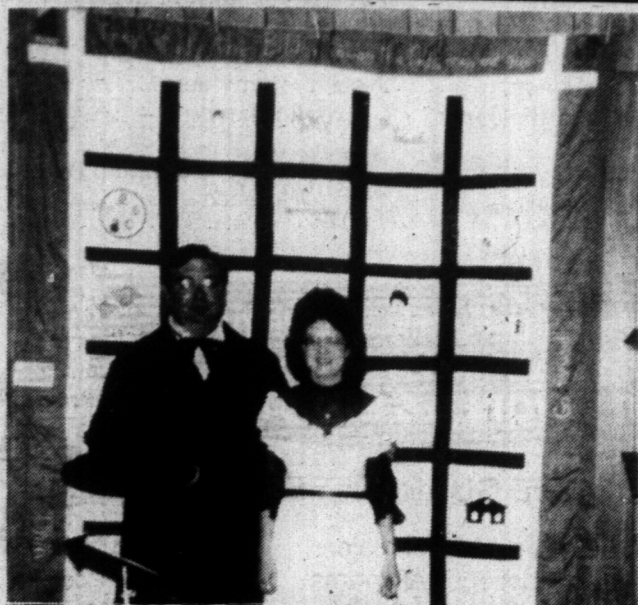
"What else could I do? I bought a blanket!"



[illegible]



# Just for the Record



Baptist Women of Calvary Church, Corinth, made a WMU centennial quilt and presented it during the Alcorn associational WMU centennial celebration May 18. Gary Black, Calvary pastor, and his wife, Pam, are pictured with the quilt.



Pearl Hill Church, Leake Association, recently had a fish fry banquet in honor of their senior adults. Special recognition was given to members 75 years old and over. Pictured as recipients of certificates, left to right are Zula Dowdy, Lena Pearl Turner, Cora Herrington, Levena Ingram, and Amzie Ellison. Other recipients of certificates not pictured were Susie Leach, Fannie Perry, Lovie Perry, and Jewel Ellison.

Amzie Ellison was also awarded a plaque for over 30 years service as active deacon. After the awards presentation, music was provided by the Pearl Hill Quartet, and by Stanley Dowell and the Pearl Hill Boys. Eddie Pilgrim is pastor.



Pontotoc Association WMU celebrated the WMU, SBC centennial on June 5. A year of events included a "Gifted to Serve" seminar, a preview of the new WMU history books, and a prayer retreat. The churches with WMUs, and others, pieced the blocks for a centennial quilt, pictured above. This quilt was given to the associational missions office. Left to right are Darnell Browning, centennial chairman, Sherry Poe, Acteens director, Sharon Crouch, BYW director, Mary Rush, assistant director, and Lavene Hunter, director for the Pontotoc Association WMU.



G.A.s of Bel Aire Church, Gulfport, Gulf Coast Association were honored at a recognition service Aug. 31. Girls receiving badges, left to right, are, Ashleigh Davidson, Carrie Wallace, Sherri Hough, Nikkie Elder, Leslie Nichols, Roxanne Nichols, Sindi Holman, and Suzanne Davidson. Ashleigh Davidson received a special recognition — a Missions Adventure Charm — for completing six years of Missions Adventures. Not pictured is the G.A. leader, Babs Davidson, and the G.A. director, Josie Miranda.

## Clarke announces Preview Day

Clarke College, Newton, will host its fall Preview Day and outdoor festival on Monday, Oct. 3. This is a time when high school students are invited to visit the campus, sit in on classes, and take a look at what Clarke has to offer. Below is a schedule of activities:

Classes	8:30-9:30
Campus Tour	9:30-10:15
Assembly	10:30-11:15
Lunch	11:30-12:45
Fall Festival	1:00-4:00

(Activities on the Circle): games, contests, fun, food, and fellowship.

Carmel Church, Monticello, will have an "Old Fashioned Day" and kick-off for the new church year, beginning 2 p.m., Oct. 1.

There will be games, races, baking contests, and an old-fashioned dress contest featuring the styles of early 1900's.

At 6 p.m., there will be a time of singspiration. For more information, call 587-7145. Sammy J. McDonald III is pastor.

Crooked Creek Church in Lawrence County, will hold a camp meeting on its recreational grounds, Oct. 9-15. Joe Royalty, interim pastor, will be the speaker and Hubert Greer will be in charge of music.

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## "Claim the Future" set as theme for BYW Retreat

"Claim the Future" has been set for the annual Baptist Young Women Retreat at Camp Garaywa, Oct. 14-15.



Allen

This theme is drawn from Jeremiah 29:11 which says that God's plans are to give his children "hope and a future." Featured speakers for the retreat will be Catherine Allen and Debbie Headlee. Mrs. Allen is associate executive director of WMU, SBC, with responsibilities for the Mission Services System. She is married and has two children. Mrs. Allen has written several books, including *A Century To Celebrate: History of Woman's Missionary Union*, and *Laborers Together With God*.

Debbie Headlee is a missionary nurse appointed to Sanwabo, Burkina Faso. She recently completed her first term of missionary service and is on

furlough in her home state of Ohio.

In addition to the special speakers, the retreat program will feature several conferences of interest to Baptist Young Women. Topics will include Communications in Marriage, Praying for Missions, Parenting, BYW Swap Shop, Self-Esteem, and Time Management. A special Student Track is designed for members of Campus BYW.

The BYW Retreat is open to all BYW members and prospects at a cost of \$19.00 per person. The retreat will begin with registration at 5 p.m., Friday, Oct. 14, and concludes after lunch on Saturday. Participants should bring sheets, towels, and personal items. Blankets and pillows will be provided.

To register, send the name of the church, name and address of person sending the registration, and \$19.00 per person to BYW Retreat, WMU Department, Box 530, Jackson, Mississippi 39205 or call 968-3800.

## Staff changes

Philip Duncan, a native of Tupelo, has been called as pastor of Waller-ville Church, New Albany, and moved on the field July 25.

Duncan, 40, received his bachelor's degree from Mississippi College, and has done additional study at Baptist Bible Institute, Graceland, Fla. He moved from Mt. Horeb

Duncan  
Church, Collins.

Bethel Church, Columbus, has called David L. Brooks as pastor. Brooks, a native of Vicksburg, formerly was pastor of Mobile Highway Church in Pensacola, Fla. His educational background includes a degree from Mississippi College and a master of divinity degree from New Orleans Seminary.

Brooks has served as youth director at Port Gibson Church, pastor of Elmo Church, Fayette and New Zion Church, Crystal Springs.

David Sumrall has resigned as associate pastor of Bay Vista Church, Gulf Coast Association, to move to a pastorate in Americus, Ga.

Jimmy Stewart has resigned as minister of youth at First, Gulfport, to accept a similar position with Broadmoor Church, Jackson.

First, Lyman has called Larry Hill as pastor. He moved from Harrisville Church at Harrisville.

Thomas Winn has accepted the call as pastor of Halbert Heights Church in Brookhaven. He began his ministry Sept. 18. He has served the past five years as associate pastor of Briarwood Drive Church in Jackson.

Joe Royalty is presently serving as interim pastor of Crooked Creek Church in Lawrence County. He

recently retired from full time ministry after serving pastorates in South Carolina and Mississippi and has done work in South India. Royalty plans to continue in the field of evangelism, Bible

conferences, and January Bible Studies. He can be contacted at 39 Beverly Hills Loop, Petal, MS, or call (601) 582-9644.

Royalty



## MC hosting seminary classes

Term II of New Orleans Seminary classes on the campus of Mississippi College in Clinton will get under way Oct. 17 and go through Nov. 21 with the exception of Thanksgiving week. The two classes during that term will be introduction to Christian Theology taught by Fisher Humphreys (1 to 5 p.m.) and New Testament Exegesis: John taught by Fuller Saunders (6 to 10 p.m.).

Term I of four terms is under way and will conclude on Oct. 10. Other terms will be Jan. 23 to March 13 and March 27 to May 15. The subjects for Term III are Church History taught by Claude L. Howe Jr. and Worship Leadership taught by Frank H.

Thomas Jr. at the times mentioned above. The Term IV subjects, also at those times, are Church History taught by Howe and Field Education taught by Carl A. Hudson.

During Term I the classes are Introduction to Christian Ethics taught by James E. Reed and Old Testament Exegesis: Amos taught by Charles Davis.

Registration is at 1 p.m. on the first Monday of each term in Province Chapel on the Mississippi College campus.

These classes lead toward a master's degree if the student has a bachelor's degree.

## Clarke College will host Small Church Leadership Conference

Clarke College in Newton will host a Small Church Leadership Conference Oct. 1, 9:30 a.m. to 3:15 p.m.

The conference is designed for churches with Sunday School enrollments of 150 or fewer.

There will be preaching, music, and lunch provided by the convention board which sponsors the event.

Leadership conferences will be provided for the following leaders: pastors; deacon chairmen; Sunday

School: directors, adult, youth, children's and preschool workers; Church Training: directors, adult, youth, children's and preschool workers; all WMU directors, leaders, and members; Baptist Men's leaders; RA leaders; volunteer music directors; and church pianists.

All persons planning to attend need to contact their associational office quickly so that lunch can be prepared accordingly.

## Spell honor

(Continued from page 3)

lege, and has been pastor of churches in Indiana, Kentucky, and Mississippi. He has written Sunday School lesson materials and conducted numerous Bible Study groups across the South.

Speli received the Master of Theology and Doctor of Philosophy degrees at Southern Seminary. He holds the bachelor of arts and honorary doctor of divinity degrees from Mississippi College.

## ACTS to highlight SBC missions work

Missions '88 will premiere on the ACTS Network Sunday, October 2 at 2:30 p.m. Central time. The half-hour program will repeat Monday mornings at 1 a.m. and 10:30 a.m.

The Foreign Mission Board and the Home Mission Board of the Southern Baptist Convention will highlight mission work in the U.S. and around the world.

The Foreign Mission Board will be featured October-December, 1988, and the Home Mission Board will be featured January-March 1989.

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# ACTS

SATELLITE NETWORK, INC.

October 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	The Joy of Music/Chris topher Closeup	Sergeant Preston of the Yukon	Adventures of the Lone Ranger	Great Churches of America (I)	Caracaras Vegetable Soup	Great Churches of America (II)	The Bible and Life The Good News
6	This is The Life Westbrook Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Deity and Goliath Color Me a Famine
7	First Love Wendell Esop Chapel Lines	30 Wall Street Sunshine Factory	Christian Lifestyle Magazine Sunshine Factory	Word of Life Sunshine Factory	Campus Review Sunshine Factory	Imagin Sergeant Preston of the Yukon	Sunshine Factory Sergeant Preston of the Yukon
8	ACTS Methodist Hour	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Lone Ranger Cartoon Adventures of the Lone Ranger
9	Come Alive Horton Price	One in The Spirit Sergeant Preston of the Yukon	Catch the Spirit Adventures of the Lone Ranger	Jewish World Come Alive Horton Price	30 Good Minutes Caracaras	Christian Lifestyle Magazine Great Churches of America (II)	Capt. Kid Piggyback Theatre
10	Catch the Spirit Jehovah Planning FBC Richmond	Our World	What's Happening	What's Happening	What's Happening	What's Happening	
11	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Hollywood Review	Jimmy Houston Outdoor Magazine
12	The Baptist Hour	30 Wall Street Sunshine Factory	U.C. Video News Encore Theatre	Word of Life Encore Theatre	Campus Review Encore Theatre		Paper Groom
1	Sunday Selection	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre		The Bible and Life The Good News
2	Prophet	COPE	COPE	COPE	COPE	COPE	Deity and Goliath Color Me a Famine
3	Love Worth Finding Singer Rogers	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Sunshine Factory Sergeant Preston of the Yukon
4	The Joy of Music/Chris topher Closeup	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Supper, the Bush Kangaroo Leslie	Lone Ranger Cartoon Adventures of the Lone Ranger
5	First United Methodist Church, Houston This is The Life	Adventures of the Lone Ranger	Great Churches of America (I)	Caracaras Vegetable Soup	Great Churches of America (II)	Sergeant Preston of the Yukon	Piggyback Theatre
6	Imagin	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Country Crossroads
7	Life Together Fred Jones	Christian Lifestyle Magazine	Word of Life	Campus Review	Created to Be One	Jehovah Planning FBC Richmond	Sing Out America
8	The Baptist Hour Evening Worship	The Joy of Music Truth Alive Ron Herold	Catch the Spirit 30 Good Minutes	First Love Wendell Esop Chapel Lines	Invitation to Life	Prophet (See Note on Page 1)	The Bible and Life The Good News
9	Richard Jackson	COPE	COPE	COPE	COPE	COPE	Prophet Song Singer Rogers
10	The Joy of Music/Chris topher Closeup	Encore Theatre	Encore Theatre	The Baptist Hour	Encore Theatre	Encore Theatre	Books and Liturgy
11	This is The Life Sunday Selection	Adventures of the Lone Ranger	Great Churches of America (I)	This is The Life Caracaras	Great Churches of America (II)	Lighthearted	Capt. Kid Piggyback Theatre
12		26 Men	What's Happening	What's Happening	What's Happening	What's Happening	
1	Prophet	Life Today	Life Today	Life Today	Life Today	Life Today	Hollywood Review
2	Imagin	Life Today	Life Today	Life Today	Life Today	Life Today	
3	Christopher Closeup Sunday Selection	Christian Lifestyle Magazine COPE	Word of Life COPE	Campus Review COPE	Created to Be One COPE	Jehovah Planning FBC Richmond COPE	
4		Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Sing Out America

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# Carefully prepared vineyard proves disappointing

By Robert Earl Shirley

Isaiah 5:1-25

Our lesson this week deals with a song of Isaiah concerning a cherished friend of his who carefully prepared his vineyard. He thoroughly dug and trenched the rich ground, removed the stones, and planted the choicest vines. The fact that he even built a tower for protection and a winepress indicated that he obviously anticipated a harvest of luscious grapes. Sadly, the vines produced only wild ones.



Shirley

Isaiah asked the people of Judah what more the vineyard owner could have done that he had not done. He then identified God as the vineyard owner and Israel and Judah as the deceitful and unproductive vineyard. Jehovah had looked for righteousness and the right standing with God on the part of his people, but they had responded with gross covetousness, reveling, unbelief, conceit, juggling the truth, and perverting justice.

## UNIFORM

The interpretation of this parable was so apparent that there could be no mistake as to its meaning even before the interpretation was given. Any answer that the hearers might have given to the prophet's question would have served to condemn themselves. What if it had been asked of us? What more could God do for this day and age beyond creating a perfect world, sending his own Son to redeem those who fell short in that world, and the Holy Spirit to give comfort to all in need?

Two forms of punishment were pronounced on those who were rebelling against God. The first involved a lack of productivity from their wealth and ultimately captivity by a heathen nation. The second was far more serious; he would withhold his protection and care. He would remove the hedge and break down the wall. He would no longer prune or cultivate, would allow the thorns and briars to grow up, and would cease sending the rain to nourish the vines. Although God is seen on occasion as sending plagues or raining fire from heaven to ex-

ercise his judgment, such is seldom needed. When his protective care is withheld, man will ultimately destroy himself or will be overcome by the world.

One who desires the blessings of God must remember that God also expects much of him. It was to those who were being sent out to serve that Christ said, "Lo, I am with you always." We have blessings from God that Judah and Israel never dreamed of. Surely, he has made possible the conditions that brought us to this present day of prosperity and peace. This is true in regard to world history and our individual, personal lives. Now he is looking to us to see how we will react and what we will do with all that he has given. If we prove faithful, then we will have the right to expect his continued blessings. If we do not, then there is no real reason why he would give us more or why he should not take away what we now have.

The sins condemned by Isaiah are still prevalent after all these years. Small landowners are often forced from their lands by wealthier and greedier persons who desire the extra acres. Intoxication is wrong because it

often destroys the individual, leads to violence and poverty, and causes one to neglect his duties toward God and man. One has but to attend a few sessions of court to discover that alcohol is involved in a majority of the cases tried. Likewise, it is involved in far too many of the fatal accidents on our highways. There is not even a need to comment on the fact that negligent and defiant attitudes toward God and moral indiscretions are to be seen all around us. The old prophet, Isaiah, could use his same notes if he were to stand in many of our pulpits today.

On a more cheerful note, we must not ignore the first part of the song in which the owner, who symbolized God, prepared the ground and tended the vineyard. These verses remind us that an unchanging God still provides everything his people need to live spiritually productive lives. It was not a question in the parable of the vines producing some fruit or no fruit. The difference was only qualitative. Our lives will speak some message to both God and the world.

Shirley is pastor emeritus, Parkway, Tupelo.

# Good news for all in Jesus' name

By Steve Odom

Gal. 1:11-12; I Corinth. 15:1-5;

II Corinth. 4:5-7; Rom. 1:16

Paul the Apostle could perhaps be called the greatest Christian missionary who has ever lived. What he accomplished in his three missionary journeys is phenomenal in light of limited resources in communication and transportation. A quick glance at a map of first-century Europe and Asia reveals the extent of Paul's travels by land and sea. On his first journey he went from Antioch of Syria to the islands of Cyprus up to Antioch of Pisidia and back over to Antioch of Syria. That was the shortest of his three journeys! His next two journeys carried him thousands of miles more than the first and to many new places such as Caesarea, Jerusalem, Ephesus, Corinth, Philippi, and Thessalonica.



Odom

What was it that motivated Paul to expend such energy and endure the many trials he faced? It was the gospel. Paul had responded to the gospel message and the gospel mission he

## LIFE AND WORK

had received from Christ. What is this gospel that not only changes our lives but sends us out on mission to carry its message to everyone? The word "gospel" is the modern form of the Anglo-Saxon word "god-spell" which means a story from or about a god. It translates the Latin and Greek word from which we get our English word "evangelism," a word which literally means "good news." The gospel, then, is the good news of God's salvation through his Son, Jesus Christ.

According to Paul, the good news comes from God to us as revealed in Jesus Christ (Galatians 1:11-12). The gospel is not a set of propositional truths passed from one person to another. Rather, it is the proclamation of a fact that is announced by God. The mistake we so often make in "tract evangelism" is that we substitute the tract for the gospel. Handing someone a gospel tract is not the same as handing him or her the gospel. We cannot "hand" anyone the gospel. Many tracts are excellent descriptions of the truth of the gospel. But the gospel itself, according to the New Testament

writers, is the divine proclamation of the promised salvation announced to the whole of mankind. A tract can be an instrument of the gospel, but never the gospel itself. Notice in the verses mentioned above that Paul proclaimed the gospel which was revealed to him through Jesus Christ.

Once we have heard God's announcement of good news, we become proclaimers of that "treasure" to show that the change in us is brought about by God's power and not our own (II Corinthians 4:5-7). The gospel is a valuable treasure that we discover, not some self-made imitation that we develop ourselves. We look around us every day and see the pitiful results of people's self-destructive attempts to save themselves from the powerful pull of self-centeredness.

Paul describes this gospel treasure as "the power of God for salvation to every one who has faith" (Romans 1:16). This explosive change in our lives is brought about when we believe what we heard from God, that is, that through Jesus Christ God's love has been personalized for you and me. The word Paul uses in Romans and II Corinthians for "power" is one from which we get our English word "dynamite." The

change wrought in us by the gospel is not always loud and attention-getting like physical dynamite. But, like dynamite, there is unavoidable evidence after the explosion. Unlike dynamite, however, the gospel does not make a void, it fills one. There is no power like that of the gospel to fill the void of human need.

We have been changed by placing our trust in the fact of the gospel message, the fact announced by God through the life, death and resurrection of his Son, Jesus Christ, that in that Son, God has done what he said he would: he has brought you and me salvation and quality life. If we have believed that, then we have heard the joyful sound of the gospel.

In 1860, Basil Manly, Jr. wrote a hymn entitled "Soldiers of Christ, in Truth Arrayed." Manly was at that time a member of the Southern Baptist Theological Seminary faculty. The hymn was sung at the first commencement of the seminary in 1860 and has been sung at every commencement since that date. The first line of the second stanza sums up the gospel mission and message: "His gospel to the lost proclaim, good news for all in Jesus' name."

Odom is pastor, University Church, Hattiesburg.

# God Responds to Isarel's Bondage

By Frank H. Thomas, Jr.

Exodus 1:1-3:10

The book of Exodus is the written record of the great epic deliverance of God's people from Egyptian bondage. Exodus is important for the Christian in its prefigurement of the deliverance which was won for each of us in Christ Jesus. The book begins with a listing of those who entered Egypt at the time when Joseph was a ruler there. The descendants of these who went to Egypt multiplied and grew strong in the land. Then a change came about.



Thomas

In verse 8 we read that a new king arose over Egypt who did not know Joseph. The identity of this king has been variously ascribed, but generally it is thought to have been Seti I. The meaning of the phrase that he did not know Joseph is that he also did not know Joseph's people who were God's people. He was not sympathetic to them but viewed them as a threat to his regime and became a harsh task master for them.

The Pharaoh had the Israelites to build great

## BIBLE BOOK

cities of Pithom and Raamses. History records that the Egyptian capital was moved at around this time. Instead of oppressing the Israelites into submission further, he only increased their strength and exacerbated their grievances against him. The new king of Egypt tried in other ways to break the spirit of the Israelite people. One of these other ways was to encourage Hebrew midwives to kill male Hebrew babies after their birth. Yet another way of trying to break this spirit was to encourage Egyptian people to throw all Hebrew sons into the Nile. That these practices were attempted is obvious from the account, but their success was limited. Again instead of breaking the Israelites' spirit, these attempts only increased their grievances and their desire for deliverance.

At this point the text turns to the account of the birth of Moses. The deliverer and the deliverance which the people wanted were accomplished in the life of this great man. He was born to a Hebrew and was nursed by his mother who then turned him over to the daughter of the

Pharaoh. So the daughter of the king who had wanted to kill the male Israelite infants was actually the one who preserved Moses from death in her palace.

By the time Moses came of age, he realized his identity and took up for one of his fellow countrymen who was being beaten by an Egyptian. The scripture tells us that Moses killed the Egyptian with his bare hands and buried him in the sand. This deed became known even among the Hebrews, leading Moses to fear for his life, from the Pharaoh. Moses then went into exile in the wilderness and wound up in the land of Midian. He became a member of the family of Jethro, marrying Jethro's daughter Zipporah. He had children with her and settled down for a period of years which is sometimes numbered as forty years.

The call of Moses takes place in the third chapter of Exodus. After all this time, Moses discovered what was to be his calling in life. The Lord had heard the cry of his people. Though they might have thought that he had neglected the covenant which he made with them through the patriarchs, God kept the covenant and preserved and redeemed his people. When Moses was on the back side of the Holy Mountain, his attention was drawn to a bush which

was on fire but was not consumed. He stepped aside to view what was happening and became aware that he was in the presence of the Lord. He was commanded to remove the shoes from his feet; this was because of the fact that he was in the presence of Holy God.

God then proceeded to identify himself to Moses and to say that he had heard the cry of his people for deliverance and was sending Moses to become their deliverer. This came as a stunning revelation to Moses who apparently had contented himself with the life of a sheep herder in the family of Jethro. Nevertheless it is an indication to us that God is a maintainer of his promises and relationships with his people. God was faithful to the covenant which he had made with Abraham and renewed with other patriarchs. Moses then was given the opportunity to enter this covenant in a very special way in leadership.

God is faithful to his people today just as he was faithful to his people back then. We must be aware of his covenant with us and be careful to understand that God keeps his covenant with us. Are we as careful to keep our covenant with him?

Thomas is pastor, Alta Woods, Jackson.



# Names in the news

Kilmichael Church, Kilmichael, honored its pastor, Bill McCreary and his family, Aug. 28, for Pastor Appreciation Month.



McCreary of the church members.

McCreary and his family were honored with a reception in fellowship hall.

Frank S. Groner, president emeritus of Baptist Memorial Hospital, Memphis, was among 10 persons, named to a national Health Care Hall of Fame. The announcement was made by **Modern Healthcare**, the national trade publication responsible for establishing the hall of fame.

As administrator and president between 1946-80, Groner led Baptist Memorial Hospital, Memphis to become the nation's largest private hospital. He is the only person to receive the top three national awards in the health care field — Justin Kimball Award for his work with Blue Cross, Gold Medal Award from the American College of Hospital Administrators and the Distinguished Service Award of the 7,000-hospital American Hospital Association.



**Anthony B. Piraino** was the first student of the Pontotoc Baptist Seminary Center to receive a diploma. The Diploma in Biblical Studies was presented to him on June 26, 1988, by the Seminary External Education Division, SBC. The diploma represents "satisfactory completion of a 16-course program of study in the Seminary Extension College-level Curriculum." The Pontotoc Center began its fifth year Sept. 8. George Steward is dean; Wade Allen is director of missions for Pontotoc Association. Left to right: Anthony (Tony) Piraino, Harry Rayburn, and Dan Robertson.

**Keith Dendy**, a student at Blue Mountain College, was licensed by Woodland Church, Chickasaw County, where he has been leading the choir. Dendy is available for supply in the music field or preaching, and can be reached at Blue Mountain College, 456-3948, or 456-2545. Dan Holland is pastor.

**Evelyn Christenson**, founder of United Prayer Ministries and author of *What Happens When Women Pray*, will lead the seminar, "Lord, Change Me" Saturday, Oct. 1, from 9 a.m.-4 p.m., at First Church, McComb. This seminar is being offered by Joint Heirs, a group of ecumenical women. Preregistration is requested for the seminar and lunch, and the cost is \$10. Please make checks payable and mail to Joint Heirs, P. O. Box 1615, McComb, MS 39648.

**E. Benton Goodman**, a native of Meridian, recently assumed the pastorate of Millport Church in



Goodman

Millport, Ala. Before going to Alabama in 1977 he served churches in Leake, Attala, and Holmes Counties in Mississippi. He attended Clarke College, Mississippi College, and Samford.

**Bill Causey**, pastor of Parkway Church, Jackson, will be worship leader for a senior adult Chautauqua at Ridgecrest Baptist Conference Center, Oct. 24-28.

Six retreats in all are planned for the North Carolina center. For details, write Ridgecrest at Box 128, Ridgecrest, NC 28770.

## Single adult rally coming to Tupelo

A Northeast Mississippi Single Adult Fall Rally will occur Saturday, October 8, announces Joe Armour, minister of single adults at First Church, Tupelo.

The rally, open to all single adults throughout northeast Mississippi, will be held at Harrisburg Church, Tupelo, 7-9:00 p.m. Registration will begin at 6:30 p.m. The theme of the rally is "Positively Single." Program personalities will include Donna Pollard, a single adult and ventriloquist from First Church, West Point, and her friend, Scottie, and Larry McLendon, a single adult Christian speaker from Pearl. The Single Adult Ensemble from First Church, Tupelo, will provide special music.

A time of fellowship will follow the rally. A love offering will be taken. Child care (through 6th grade) will be provided upon reservation (842-1327) by noon on Tuesday, October 4.

The rally is sponsored by the Northeast Mississippi Single Adult Council and the Lee County Baptist Association.

## Off the Record

"Open wide," said the dentist, examining a new patient. "Good grief!" he exclaimed, "you've got the biggest cavity I've ever seen! The biggest cavity I've ever seen!"

"You don't have to repeat it," snapped the patient.

"I didn't," said the dentist, "that was the echo!"



Special guests at North Columbia Church's 50th anniversary were (from left) Jackie Cooke, pastor; David Dewease, Robert Sones, Alma Pickett, Dixie Lee Stringer, Garner Eubanks, Cowart Pope, and Maurice Waltmon. Mrs. Pickett, Mrs. Stringer, and Mr. Pope are charter members.

## North Columbia celebrates church's 50th anniversary

North Columbia Church, Marion Association, Columbia, celebrated its fiftieth anniversary on Aug. 7, 1988.

Garner Eubanks, one of the first music directors of North Columbia, presented special music. Maurice H. Waltmon, former pastor, now pastor of Riverside, Waynesboro, brought the morning message.

The flowers in the sanctuary were placed in memory of Thomas Chester and Mrs. Anna Stamps, both charter members.

After a noon meal in the fellowship hall, afternoon services began with an invocation by Mark Strum, pastor of Spring Cottage Church. Jackie Cooke, pastor, recognized former pastors, charter members, and music directors. Homer Pope, deacon, gave the church history. Special music was presented by Mona and David Dewease, former music director and presently pastor of Bassfield First Church, and Rex Lucas. Robert Sones,

pastor of D'Lo Church, brought the afternoon message. Benediction was given by Maurice Waltmon.

North Columbia Church was organized on Aug. 3, 1938. J. O. Chapell was the first pastor. There have been 14 pastors, including Jackie Cooke. Since the church was organized, 608 people have been baptized. North Columbia Church has ordained into the ministry three: Robert Sones, David Dewease, and Mark Strum.

The present structure was built in 1954. The fellowship hall was constructed in 1972. On February 28, 1982, a dedication service was held for the sanctuary which had been completely renovated. An additional complex was erected in July 1985 and named the Homer Pope Children's Educational Building.

On Jan. 29, 1988, Joe Johnson, oldest charter member of North Columbia Church, died at age 102. He was also one of the first deacons to be ordained.

## Homecomings

**Harrisville, Harrisville:** Oct. 9; 11 a.m., message by Randal Perry, pastor, First, Gainesville, Fla.; noon lunch in Fellowship Hall; 1:30 p.m., special music; 2 p.m., dedication service for new sanctuary.

**Mt. Vernon (Holmes):** Oct. 2; Earl Ezell, message; music by B. J. Jenkins; basket lunch at noon.

**New Good Hope, Pulaski:** Oct. 9; services, 10 a.m.; dinner on the grounds and a gospel singing group starting at 1 p.m.

**Two-Mile, Morton:** Oct. 2; Bobby Thompson, Forest, visiting pastor; Wayne Adams, Morton, pastor; services, 10:45, lunch following, singing featuring the "Celebrations."

**Providence, Hattiesburg:** Oct. 2; 170th year; fellowship meal following morning service; Cliff Lazenby, pastor, speaking during service.

**Moselle Memorial (Jones):** Oct. 2; Sunday School, 9:45 a.m.; worship 11 a.m.; Sam Jones, former pastor, guest speaker; dinner served in fellowship hall following worship service; afternoon service, 1:30 featuring "Selah" a singing group from Oxford; Michael Street, pastor.

**Benton, Benton:** Oct. 2; services, 10 a.m. with high attendance day in Sunday School; worship services, 11 a.m. with former pastor Reed Dicken, Jr., guest speaker; dinner on the grounds will follow morning services; O. Lyn Nations, pastor.

## Revival dates

**Hebron, Grenada:** Oct. 2-5; Danny Lanier, evangelist; Bill Wilson, music; Ben McDaniel, pastor; Sunday, 11 a.m.; 7 p.m. nightly.

**Leaf River, Pineville:** Oct. 2-7, 7 nightly; speakers will be: Sun., T. E. Williams; Mon., Dennis Coats; Tues., Bruce Posey; Wed., Lester Gardner; Thurs., Albert Creel; and Fri., Clifford Lazenby; Randy McLeod, music; Edd Holloman, pastor.

**New Hope, Carthage:** Oct. 9-12; Sunday, homecoming; Sunday School, 10 a.m.; services, 11 a.m.; Jimmy Young, pastor, preaching; lunch served at noon; gospel singing featuring "New Heart" from Louisville, 1:15 p.m.; revival; Sunday, 6:30 p.m.; Mon.-Wed., 7 p.m.; Eddie Pilgrim, pastor, Pearl Hill, evangelist.

**First, Crystal Springs:** Oct. 2-6; Alan Celoria and the Celoria Family Singers; services, 11 a.m. and 7 p.m.; Sunday; Mon.-Thurs. 7:30 p.m.

**First, Yazoo City:** Oct. 2-5; Sunday services, 11 a.m. and 7 p.m.; Mon.-Wed.: 7 a.m. and 7 p.m.; Vincent Cervera, full-time evangelist, Greenville, S.C., evangelist; James F. Yates, pastor.

**Southside, Greenville:** Oct. 2-7; Cornell Daughtry, First, Indianola; Bob Gray, First, West Point, music evangelist; Earl Ezell, pastor; Ed Sudduth, minister of music and education.

**Mt. Vernon (Lauderdale):** Sept. 29-Oct. 2; 7:30 nightly; David Leavell, New Orleans, presently pastor of Burwick, Liberty, will lead; Cheryl Whitehead, minister of music, music; Charles R. Davis, pastor.

**Pine Crest (Rankin):** Oct. 2-7; Sunday services, 11 a.m., dinner on the grounds, afternoon services; Mon.-Fri., 7 p.m.; Ed McDaniel, evangelist; E. C. Harpe, music; Don Williams, pastor.

## Mississippi Baptist activities

- Oct. 3 January Bible Study Clinic; Blue Mountain College; 9 a.m.-3 p.m. (SS)  
Area Keyboard Workshops; 6:30-9 p.m.; FBC, Ellisville/FBC, Gautier/Lyon BC, Lyon (CM)
- Oct. 4 January Bible Study Clinic; Mississippi College; 9 a.m.-3 p.m. (SS)
- Oct. 5 January Bible Study Clinic; William Carey College; 9 a.m.-3 p.m. (SS)
- Oct. 6 New Staff Orientation and Associational Staff Meeting; Baptist Building; 9:30 a.m.-4 p.m. (MBCB & PD)
- Oct. 7-8 GA Mother/Daughter Overnight; Camp Garaywa; 4 p.m., 7th-12:30 p.m., 8th (WMU)

Baptist Record

005-DTM 291 9-29  
SOUTHERN BAPT HISTORICAL SO 00  
901 COMMERCE ST SUITE 401  
NASHVILLE TN 37203

September 29, 1988

Box 530, Jackson, MS 39205